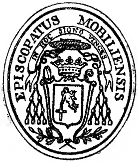
SYNODUS MOBILIENSIS SECUNDA,

MENSE AUGUSTI A. D. 1888,

CELEBRATA,

A Rmo.
JEREMIA O'SULLIVAN,
Episcopo Mobiliensi.



MOBILE, ALA.:
1888.
DAILY REGISTER PRINT.

Die 6a Aug. A. D. 1888, omnes Sæculares Sacerdotes Diœcesis Mobiliensis, in Collegio S. Joseph, apud Spring Hill, duobus tantum absentibus, ad exercitia spiritualia peragenda, Adm. Rev. J. O'Shanahan, S. J., moderante, convenerunt.

Feria sexta sequenti, die scil. 10a. Aug., Rmus Episcopus Missam celebravit ac SS. Eucharistiam Clero ministravit. Missa finita, prima solemnis sessio Synodi incepta fuit, in qua omnes Synodales una cum Epo. professionem Fidei emiserunt.

Horis vero 10. A. M. et 3. P. M. habitæ sunt in aula Collegii sessiones privatæ, præsidente Epo., qui allocutionem ad Clerum habuit et enixe rogavit ut Synodales de statutis in Synodo ferendis (quorum exemplaria singulis, abhinc duobus mensibus, transmiserat) mentem suam libere et sine scrupulo manifestarent.

Tandem hora 5a, ejusdem diei, in Capella S. Joseph, secunda sessio solemnis inchoata est. Benedictione SS. Sacramenti a Rmo Episcopo data, Adm. Rev. P. Gautrelet, S. J. concionem ad Clerum habuit, et sic absoluta est Synodus Mobiliensis secunda.

SYNODI SECRETARII FUERE:

ADM. REV. J. B. BAASEN, ADM. REV. C. T. O'CALLAGHAN.

SYNODO ETIAM ADFUERUNT:

REV. E. KIRWAN,
REV. W. LANE,
REV. J. A. MEURER,
REV. R. FULLERTON,
REV. J. F. CASSIDY,
REV. J. MCCORMICK,
REV. J. DALY,
ADM. REV. J. LONERGAN, S. J.
REV. M. GARDINER,
REV. D. SAVAGE,
REV. J. P. MCCAFFERTY,
REV. P. A. O'REILLY,
REV. F. TOBIN,
REV. M. FILAN,
REV. H. O'GRADY,
ADM. REV. J. O'SHANAHAN, S. J.

ADM. REV. BENEDICT MENGES, O. S. B.

Legitime abfuerunt Adm. Rev. J. J. Browne and Rev. J. W. Shaw.

DE PROMULGATIONE.

1. Concilia Plenaria Baltimorensia et Provincialia Neo-Aureliæ ab omnibus ad quos pertinet, stricte et religiose servanda sunt.

2. Statuta Synodi diœcesanæ primæ ab Illmo. Joanne Quinlan lata et in hoc libello contenta et emendata de novo promulgamus, et a sacerdotibus curam animarum habentibus addiscenda et servanda præcipimus.

Quædam majoris momenti e Concilio Plenario IIIo. excerpimus et ut statuta diœcesana speciatim promulgamus.

DE CLERO.

3. Omnes Diœceseos Sacerdotes Solemni Cultu celebrabunt 1o. Festum Immaculatæ Conceptionis B. V. M. Patronæ hujus diœcesis principalis, 1æ. Classis cum Octava. 2o. Diem Consecrationis Cathedralis, Dominica Quarta Octobris sine Octava extra urbem; in urbe cum Octava. 3o. Festum St. Augustini, patroni minus principalis diœcesis—duplex majus. 4o. Titulum propriæ Ecclesiæ, duplex 1æ. Classis cum Octava.

Die 20a. Septs. Anniversario Consecrationis Epi. in Missa dicenda est Oratio "Deus omnium * * * Pastor," &c.

Missa de Requiem die ann. obitus Epi. ultimo defuncti celebranda est pro levamine ipsius animæ.

4. Consultores quatuor, juxta Conc. Plen. Balt. III, Nos. 17–22, electi bis in anno convenient ut consilium Episcopo præbeant.

5. Consulta Synodo de Rectoribus inamovibilibus juxta mentem, C. P. B. III, No. 35, constituendis; visum est rem adhuc non expedire.

6. Idem dicendum de Officialibus Examinatoribus, C. P, B. III, Nos. 23, 25, 187.

7. Omnes Clerici domi et in Ecclesia vestem talarem deferent, decenter clausam per totam longitudinem. Foris vestiantur ut decet clericos et collare, quod romanum vocatur, gerant.

Stricte prohibentur clerici ne cauponas, &c., (saloons) ingrediantur nisi in itinere vel casu necessitatis.

8. Ancilla sit ætatis maturioris et in domo parochiali ne habitent magistræ scholarum vel mulieres junioris ætatis.

9. Quæ sequuntur ex Synodo Richmondensi deprompta Clero Diœcesano in Domino commendamus et præcipimus: "Qui in variis Missionibus Rectores aut Assistentes auctoritate Nostra constituuntur, omni studio in id intendant ut tanquam fratres habitent in unum et pro Dei gloria animarumque salute certatim laborent. Rectores honorent Assistentes suos tanquam in Jesu Christi Sacerdotio comparticipes et compares, in acquirenda ministerii sacri peritia eos dirigant et animent; de ipsorum progressu et successu generose et sincere gaudeant; quod ipsis debetur regulariter solvant. Assistentes Rectoribus suis amorem et obedientiam tanquam patribus in Christo exhibeant; bonam ipsorum famam apud populum semper foveant ac tueantur; quidquid illis committitur faciendum aut curandum fideliter impleant; si quid pro animarum bono aut institui aut emendari posse videant, illud aperte et confidenter Rectori communicent; sine ejus autem assensu nihil in rebus parochialibus innovent. Cum cæteris omnibus Diœcesis Presbyteris unusquisque relationes fraternas excolat; invitatus illis in adjutorium venire semper sit paratus; in privatis juribus vindicandis non nimis præceps sit aut tenax."

Si quis Rector, quid præter justum statuerit pro regimine sive parochiæ sive domus pastoralis, levamen erit, non in jurgiis excitandis et rixis movendis, sed, recurrendo ad Ordinarium, cui presbyteri omnia referent, et sincero animo patefacient, ejusque sententiæ ut filii pietatem erga communem Patrem exhibentes parere sint parati.

10. Ecclesia sapienter mandat ut qui curam habent animarum inter oves sibi commissas resideant. "Nisi de Nostra licentia propria, ne cuivis liceat Pastori, Missam gregi illi commisso debitam, sua absentia omittere, diebus Dominicis aut Festivis de præcepto, extra casum necessitatis gravem. quo ad Nos recurri nequit."—(Syn. 1861). Prohibemus ne Assistens per totam diem, multo minus ad intempestivam noctis horam a domo pastorali absit, nisi cum consensu Rectoris vel ob causam urgentem curæ animarum.

11. Prohibentur Sacerdotes omnes (conc. P. B. III, No. 82) ne quæstuosas suo nomine vel sub alieni nominis involucro negotiationes exerceant; ne pro aliis fide jubeant; ne aliorum in negotiis procuratores, inconsulto Episcopo, fiant; ne cujusvis curam ac tutelam, præterquam suorum, nisi Episcopo consentiente, suscipiant.

12. Sacerdotibus præcipimus ut neminem unquam e suggestu vel ex altaris loco notent. Ab increpationibus omnino abstinentes vitia insectentur; sed numquam dent occasionem suspicandi se personas non peccata oppugnare.

13. Sacerdos sive sæcularis sive regularis, qui hanc Diœcesim, quavis de causa reliquit, eo ipso privatus manet facultatibus in eadem illi concessis, quamvis postea redeat, donec eædem a Nobis denuo fuerint obtentæ.

14 Libertatis conscientiæ gratia, concedimus ut omnis Sacerdos extraneus qui in propria diœcesi facultatibus ordinariis præditus cognoscitur, valeat absolvere Sacerdotem Nostræ Diœcesis qui in hac ei confiteri elegerit, ac pariter omnes personas quæ in domo ejus veram habent habitationem; pro his casibus facultates ordinarias confessario concedimus.

DE SACRAMENTIS.

15. Siquidem sancta sancte tractanda sunt, sedulo missionarios monemus de obligatione ritus ac cæremonias bene addiscendi ut idonea Sacramentorum administratio efficiatur.

Ad hunc finem assequendum, illos sæpe ac attente legere oportet "Rubricas generales Ritualis Romani," quas, in quantum possibile est, servare tenentur.

16. Parochus vel quivis alius sacerdos ad quem Sacramentorum administratio pertinet, meminisse in primis debet, se sancta tractare atque omni temporis momento, ad tam sanctæ administrationis officium paratum esse oportere.

Quacumque diei ac noctis hora ad Sacramenta ministranda vocabitur, nullum officio suo præstando, præsertim si necessitas urgeat, moram interponat. (Rit. Rom.)

17. In omni Sacramentorum administratione superpelliceo sit indutus (Sacerdos), et desuper stola ejus coloris, quem Sacramenti ritus exposcit, nisi in Sacramento Pœnitentiæ occasio vel consuetudo aliter suadeat. (Rit. Rom.)

18. Caveant Sacerdotes semper et præsertim in Sacramentorum administratione ut ab omni, vel levissima, Simoniæ vel avaritiæ suspicione longissime distent; caveant ne quid, occasione Sacramenti administrandi vel administrati, directe vel indirecte exigant aut petant; sed gregi suo pauperi, Jesu pauperis amore, gaudeant se pauperes divinæ gratiæ largitatem profundere.

19. In administratione Sacramentorum curabit (Sacerdos) ut sacra suppellex, vestes, ornamenta, linteamina et vasa ministerii integra, nitidaque sint et munda. (Rit. Rom.)

20. Olea Sacra asservanda sunt in vasculis argenteis aut saltem stanneis bene obturatis; quæ vascula in loco proprio, honesto ac mundo, sub clave, ac tuta custodia asserventur. (Rit. Rom.)

21. Rectoribus missionum injungimus ut libros habeant in quibus referant Baptismata, Confirmationes, Matrimonia et Defunctos Congregationis.

DE BAPTISMO.

22. Baptismus cum sit ad salutem necessarius summo zelo

procurandum est ut parentes quam primum infantes suos ad fontem baptismalem offerant ne ullus sine Baptismo decedat.

23. Cum "proprius Baptismi administrandi locus sit Ecclesia" prohibemus ne istud Sacramentum, extra casum necessitatis in ædibus privatis dehinc conferatur. Distantia locorum, viarum impedimenta, intempestas aeris, incuria parentum et tutorum qui minime se exhibeant sollicitos de sorte filiorum aut pupillorum æterna—hac omnia casum necessitatis constituunt. His in adjunctis Baptismus est privatim conferendus, ac ceremoniæ alio tempore in Ecclesia supplendæ. Attamen, si sapienter prævideatur fore ut baptizandus in posterum ad Ecclesiam sine gravi incommodo asportari nequeat, sacramentum conferre solemniter liceat. Hac de re missionariorum conscientiis onus imponimus.

24. In memoria habeant Sacerdotes Baptismum ab acatholicis collatum summe in dubium esse vocatum. Proinde e sectis neo-conversi fere sunt semper *sub conditione* baptizandi. In Baptismo ad fidem conversis conferendo istam jubemus formulam Professionis Fidei adhibendam, nuper Romæ editam.

25. Quacunque consuetudine in contrarium non obstante, stricte prohibemus ne pastores et parentes acatholicos admittant sponsores. Rationes palam se monstrant.

26. Quæ de Baptismate Neo-Conversorum edixit Conc. P. B. III, Titulus IV, Cap. I, curent omnes ut addiscant et sequantur.

27. Mandamus ut quæ in Rituali Romano de aqua baptismali, de patrinis et de nominibus imponendis præscribuntur ab omnibus religiosissime serventur.

28. Curet Pastor ut omnes, præsertim uxores, sponsæ et obstetrices modum baptizandi calleant et ut Sacramentum infantibus in periculo mortis administrent.

29. Quando in domibus privatis confertur Baptismus curent Sacerdotes ut domum reversi statim in Regesto perscribatur.

30. In unaquaque Ecclesia prope quam residet Pastor erigatur fons baptismalis et sub clavi custodiatur.

31. In baptismo adultorum licet uti formula quæ in Rit. Romano pro baptismo infantum præscripta est, ad quinquennium a die 30a Januarii, 1887.

DE CONFIRMATIONE.

32. Oportet animarum Pastores de confirmatione gregem sibi commissum diligenter docere ita ut et adulti qui hoc salutare Sacramentum quacunque ex causa nondum susceperint, ad illud digne suscipiendum tandem alliciantur et parentes quam maximam dent operam ut liberi ad idem sacramentum scienter ac pie accedant.

33. Rectoris est sive per se sive per Assistentem Sacerdotem omnes pueros aliosque confirmationem suscepturos summa diligentia instruere et præparare

34. Confirmandi habeant patrinos, juxta Rubricas Pontificalis; quod si aliquando contingat non posse sine magno incommodo singulis candidatis singulos provideri sponsores, duo saltem pueris et duæ puellis dentur, iique edoceantur omnia quæ ad eorum munus spectant.

35. Ad moram aliaque incommoda in hujus Sacramenti administratione evitanda, Confirmandos judemus tesseram habere nomina sua complectentem et a Pastore signatam; et hæc tessera occasione Confirmationis est exhibenda. Hoc Sacramentum accepturos decenter ac modeste esse indutos oportet.

DE EUCHARISTIA.

36 Monemus Sacerdotes omnes et vehementer in Domino hortamur ut Sanctissimum Eucharistiæ Sacramentum debito cultu prosequantur. Non tantum stricte sed et generose serventur quæ in Rubricis præscribuntur de tabernaculi pul-

chritudine, de linteaminum munditia, et de lampade oleo olivarum vel saltem oleo vegetabili nutrito et semper ardente. Caveant ne clavis tabernaculi in Altari aut in alio loco patenti relinquatur, sed semper in loco tuto reponatur.

37. Renovatio SS. Speciei fieri debet semel in hebdomada sive in Ecclesiis sive in communitatum oratoriis.

38. Sedulo vitetur usus tot habendi corporalia in usu quot sunt vestimentorum bursæ, unicum tantum corporale, quolibet tempore, in usu sit in bursa speciali post missam reponendum et loco honorifico servandum.

39.—Summa diligentia opus est ut vinum de vite habeatur pro Sacrificio Missæ.

40. In ecclesia unaquaque statuatur tempus quo Missa celebretur et illud accurate servetur.

41. Vetat Conc. Trid. ne cui Sacerdoti vago et ignoto liceat Missam celebrare; idcirco, monemus Sacerdotes omnes ne in Ecclesiis sibi commissis sinant aliquem ignotum Sacerdotem Sacra Munera obire, sine speciali Nostra venia, si copia sit Nos adeundi, qua deficiente, permittimus ut Missam celebret per unam hebdomadam extraneus Sacerdos, sui Ordinarii litteris rite munitus aut si litteras non habeat qui bene notus sit Parocho aut ejus Vicario.

42. Legem qua duæ saltem candelæ, *ex cera* compositæ, accendendæ sunt in Sacrificio Missæ et sex in Expositione SS. Sacramenti vim obtinere plenam in hac diœcesi declaramus, saltem in unaquaque ecclesia prope quam residet Pastor.

43. Notum est omnibus multum conferre ad omnem reliquæ vitæ rationem atque adeo ad æternam cujusque salutem qua animi præparatione prima vice SS. Eucharistiæ Sacramentum sumpserit, quare Sacerdotes omnes in Domino hortamur ut in præparandis juvenibus pro prima communione omnem diligentiam adhibeant.

44. Indulgemus ut Benedictio S. Sti. detur tum in Ecclesiis tum in Oratoriis Communitatum dummodo cultu debito fieri possit.

a) Semel--Unaquaque die Dominica et in festis dup. 1æ et 2æ class.
b) Bis—In hebdomada in tempore Quadragesimæ.
c) Singulis diebus mensis Maii.
d) Bis—In Solemnitate Corporis Xti et semel in die per Octavam.
e) Semel—In festo SS. Cordis Jesu et prima feria VI. unius cujusque mensis.
f) Semel—In hebdomada tempore Adventus.
g) Semel—In festo Patroni uniuscujusque Ecclesiæ.
k) Semel—In festo Sti. Patritii et Sti. Augustini.
l) Singulis diebus mensis Octobris ubi recitatur Rosarium cum Litaniis Lauretanis juxta decretum Leonis XIII, 26 Aug., 1886.

Commendamus Sacerdotibus ut ubi fieri potest Adoratio quadraginta horarum semel in anno peragatur.

45. Jubemus omnes Sacerdotes qui ad Altare accedunt ad Hostiam SS. e tabernaculo extrahendam omnino debere esse indutos superpelliceo et stola et habere duos cereos accensos, tamen admittimus praxim (O'K., No. 201) extrahendi pyxidem parvam e tabernaculo jam prius pro viatico paratam ita ut ciborium visui exponi non debeat, sine superpelliceo et stola.

DE PŒNITENTIA.

46. Paratissimum se præbeat Sacerdos ad Confessiones audiendas, horis regulariter statutis, et fideliter servatis.

47. Districte prohibemus ne a quovis Sacerdote ullo modo minuatur libertas fidelibus a Christo et ab Ecclesia concessa cuicumque voluerint Confessario approbato confitendi.

48. In omni Ecclesia erigatur Confessionale extra quod non audiantur Confessiones mulierum aut puellarum nisi sint surdæ. In domibus privatis audiantur mulieres in quantum potest per crates et semper in loco patenti.

49. Quater aut saltem bis in anno audiantur Confessiones puerorum et puellarum qui septimum annum jam attigerint et Sacræ Synaxi nondum sunt apti.

50. Sedulo Pastores foveant etiam in junioribus consuetudinem menstruæ confessionis ut legi quam primum per omnem vitam conforment.

51. Casus reservati.

Confessarius absolvere nequit:

a) Ab hæresi et apostasia a fide et a schismate eos qui, in loco ubi Sanctum Officium exercetur, v. g. Romæ, deliquerint.
b) Complicem proprium in quolibet peccato mortali externo contra castitatem.
c) Sacerdotem qui complicem proprium in hujusmodi peccato absolvere attentaverit.
d) Personam cujuscumque sexus quæ vel per seipsam falso denuntiaverit sacerdotem de sollicitatione in confessione, vel sceleste procuravit ut hoc ab aliis fieret.
e) Personam sollicitatam, nisi prius sollicitantem Ordinario denuntiaverit, aut saltem se cum primum poterit delaturam spondeat ac promittat. (Ben. XIV. Const. Sacr.)
f) Catholicum qui novum Matrimonium conjuge superstite contrahere attentaverit. C. P. B. III. No. 124.
g) Catholicum qui coram præcone hæretico Matrimonium contraxerit vel attentaverit. C. P. B. III. No. 127.

52. Pro absolutione eorum qui coram præcone hæretico Matrimonium attentaverunt et exinde excommunicationem contraxerunt, volumus ut absolutio extra confessionale detur, et ut adhibeatur Formula extans in Rituali Romano, quod si hujus copia non sit, adhibeatur Formula pro abjuratione et professione Fidei; incipiens a "Kyrie Eleison" quæ est fere ejusdem tenoris quæque prostat in Ritualis Compendio. In missionibus ubi non residet Sacerdos, et quando mora necessaria ad petendam facultatem magnum afferat in-

commodum, potest Missionarius ab hac censura absolvere, etiam in Confessione, injuncta gravi pœnitentia. In hoc casu Sacerdos, de absolutione data, Ordinarium *quam primum* certiorem facere tenetur et rationes assignare ob quas id necesse esse judicaverit.

DE EXTREMA UNCTIONE.

53. Sacerdotes opportune visitare debent infirmos eosque hortari ut Sacramentum Extremæ Unctionis suscipiant dum pleno rationis usu gaudent ut sic uberiorem fructum percipere possint.

54. Nunquam licet ultima Sacramenta denegare moribundo sub prætextu quod, avaritia ductus, nihil unquam ipse contulerit in usum Ecclesiœ vel Pastoris.

55. Volumus ut pueri septennio majores de hoc Sacramento instruantur et ipso muniantur.

56. Juxta præscriptum et mentem "Ritualis Romani" sedulus sit Pastor animarum in visitandis infirmis et agonizantibus etiam postquam ultima receperunt Sacramenta; et illos exhortetur, consoletur et elicito ab iis, si possint, novo confessionis et contritionis actu, nova identidem donet absolutione.

DE MATRIMONIO.

57. Cum Matrimonium magnum sit Sacramentum in Christo et in Ecclesia oportet ut illud sponsi debitis cum dispositionibus recipiant.

58. Semel in anno, tempore scilicet Quadragesimæ fiat sermo de hoc Sacramento, et speciatim de mixtis connubiis.

59. Curet Rector, quantum potest, ut Matrimonia mane intra Missarum solemnia celebrentur.

60. Vetat lex ne Matrimonia mixta in Ecclesia celebrentur.

61. Proclamationes bannorum tribus Dominicis vel diebus

festis de præcepto faciendæ sunt in ecclesia utriusque sponsi antequam nuptiæ contrahantur. Publicatio bannorum fieri potest quolibet anni tempore. Indulgemus ad tempus ut quilibet Rector possit ab una proclamatione dispensare, data causa sufficiente.

In duabus aliis proclamationibus nunquam dispensabimus, nisi ob sufficientes et canonicas rationes, easque in scriptis a Pastore exaratas. *Vide Facultatum Nm.* 21

62. In locis ubi Missa non celebratur singulis Dominicis possint Missionarii a duabus bannorum et ubi nulla est Ecclesia a tribus proclamationibus dispensare, onerata eorum conscientia de rationis sufficientia et de certitudine quod sponsi sint liberi in unoquoque casu.

63. Dispensationes in scriptis semper petantur nisi gravissima urgeat necessitas.

64. Rationes Canonicæ (ut in Append. C. P. B. III, p. 249) ob quas dispensationem concedere expedit, clare sunt exprimendæ; hoc enim generali Ecclesiæ lege præscribitur.

Cum litteris supplicationis pro dispensatione ab una ex duabus proclamationibus tria scutata; a tribus publicationibus quinque scutata mittantur, remittenda si non concedatur dispensatio. Si quandoque contracturi sint pauperes, hoc tanquam sibi notum exponere Sacerdotis erit.

65. In Matrimoniis mixtis clare dicendum est in petitione quænam sit pars catholica et quæ acatholica et caute et prudenter inquirendum est de impedimentis—dispar. cult. ligaminis, &c.

66. Excommunicatione plectuntur qui contrahunt aut attentant Matrimonium coram Ministello Sectarum.

67. Non licet Matrimonio assistere eorum qui ministellum adituri sunt, Matrimonii iterandi causa.

68. Numquam licet Rectori vel Confessario invalidum declarare Matrimonium ad alias nuptias permittendas.

69. Nunquam licet Matrimonium in Ecclesia celebrare post occasum solis.

DE SCHOLIS PAROCHIALIBUS.

70. In omnibus locis ubi constitui possunt Scholæ Catholicæ, admoneantur fideles de obligatione et necessitate eas erigendi. *Vide et lege C. P. B. III, Titm. VI, P.* 99.

71. Sacerdotes in cura animarum sæpe sæpius de gravissimo suo erga scholas officio in colloquiis et collationibus cum fratribus consilia conferant. Scholas suas sicut pupillas oculorum suorum diligant, eas frequenter, unamquamque partem earum semel in hebdomada, invisant et inspiciant, puerorum moribus invigilent zelum eorum congruis mediis stimulent, catechismum et historiam sacram ipsi per se doceant, aut certe ut a magistris sodalibus congregationum rite doceatur efficiant. Operam dent ut in scholis adhibeantur semper libri a Catholicis Scriptoribus concinnati. Mandamus ut laici a Sacerdotibus ita instruantur ut scholam parochialem quasi partem essentialem parochiæ habere assuescant sine qua vel ipsa parochiæ in futuro existentia periclitetur: ideoque instruantur insuper de obligatione easdem scholas sustentandi. C. P. B. III, No. 201 et 202.

72. Volumus ut Rectores Ecclesiarum vel eorum Vicarii sæpius adeant Dominicis diebus scholas catechismi, ferialibus autem parochiales et etiam collegia seu gymnasia et academias puerorum et puellarum quæ a sacerdotibus non reguntur. Præceptores sacerdotali charactere non insigniti sive religiosi sive laici, magno equidem sunt adjumento in juvenum institutione, at munus verbi Dei docendi sibi proprium non habent. "Labia enim sacerdotis custodient scientiam, et legem requirent ex ore ejus." Mal, II, v. 7.

73. Catechismo dicto Concilii P. B. III uti omnes tenentur.

74. Parochos cæterosque sacerdotes hortamur in Domino et enixe rogamus ut diligenter animum intendant ad inquirendos dignoscendosque inter pueros suæ curæ commissos, qui ad clericale tyrocinium idonei et vocati videantur. Si quos repererint pueros "bonæ indolis, piæ mentis, devoti genero-

sique animi aptos studiis" qui spem afferent se ecclesiasticis ministeriis perpetuo inservituros, nutriant illorum zelum; pretiosa illa vocationis germina foveant; pro paterna charitate ad pietatem et elementa scientiarum eos informent; ad studia incitent, a sæculi contagiis sedulo arceant; parentes ipsos moneant ut filios dummodo signa veræ vocationis ostendant ad ingrediendum statum clericalem inducant; obstacula demum removere satagant, quæ non raro ex familiæ egestate oriuntur.

DE NIGRITIS.

75. "Cum magnus sit numerus Nigrorum intra limites Nostræ Diœcesis, et conscientia nostra gravetur de eorum salute, monemus urgenter in Domino omnes Sacerdotes ut curam habeant in quantum possunt, de omnibus Nigris intra confines suæ jurisdictionis. 1o. Volumus ut opportunus et idoneus locus in ecclesia communi illis provideatur et eorum parvuli fidei principia edoceantur. 2o. Instituatur societas quædam religiosa et benevola ad retinendos illos in fide et Sacerdos ipse de hac curam habeat. 3o. Sæpe visitet scholas, pro illis jam erectas et, si fieri potest, erigat scholas ubi non sunt. 4o. Catechistæ utriusque sexus, si idonei inveniantur Sacerdotem adjuvare valent nigros congregando ac catechismum hymnosque sacros edocendo. 5o. Et cum Sacerdotes hæc exequi non valeant nisi subsidio pecuniario, nos, ubi necesse erit et in quantum possumus, zelosos Sacerdotes juvabimus in piis istis operibus." (C. P. B. III. Nos. 237, 243, Syn. Natch.)

DE VARIIS DEVOTIONIS ET DISCIPLINÆ QUESTIONIBUS.

76. Volumus ut in singulis missionibus instituantur Societates vere Catholicæ. C. P. B. III. 256-9.

Sedulo caveant Sacerdotes ne in Societates secretas et ab Ecclesia damnatas adducantur fideles. C. P. B. III. 244, 255.

77. Nunquam cessent Sacerdotes contra ebrietatem ejusque occasiones fortiter conclamare; præsertim vero quum exercitia spiritualia pro populo habent. Memores etiam doctrinæ Apostolicæ, plebem commissam ex animo doceant scriptum esse: "Neque ebriosi......regnum Dei possidebunt," 1 Cor. VI, 10, revocent in mentem aliorum qui existimant se stare, Verba Eccli. III, 27. "Qui amat periculum peribit in illo." Præterea quum verba moveant tantum, exempla vero trahant, Sacerdotes ipsimet qui, monente Apostolo, debent esse forma gregis ex animo, sint temperantiæ virtutis exempla. C. P. B. III. 80, 260, 263.

78. Quæ in Cap. V., C. P. B. III, No. 288. "De Modis Prohibitis pecunias Colligendi." sunt decreta ab omnibus servari jubemus.

79. Festa de præcepto sunt:

Immaculata Conceptio B. M. V.
Nativitas D. N. J. C.
Circumcisio D. N. J. C.
Ascensio D. N. J. C.
Assumptio B. M. V.
Festum Omnium Sanctorum.

Jejunia de præcepto:—

Quadragesima.
Quatuor Tempora.
Vigilia Pentecostes.
" Assumptionis B. M. V.
" Omnium Sanctorum.
" Nativitatis D. N. J. C.

80. Exoptamus ut fideles instruantur de usu et utilitate Sacramentalium et Bendictionum quæ ab Ecclesia approbantur.

Totis viribus laborent Sacerdotes omnes ut ubique introducatur mos sepeliendi mortuos mane et cum Missa exequiali.

DE REBUS TEMPORALIBUS.

81. Nulli licet Sacerdoti novam Ecclesiam aut aliud alicujus momenti ædificium incipere, vel majores in ædificiis jam existentibus facere mutationes nisi cum prævia Episcopi approbatione, in scriptis data.

82. Legali forma tradendum est Ordinario Cœmeterium vel cujuslibet speciei fundus ubi erigendum est pecuniis Ecclesiæ seu fidelium quodcunque ædificium.

83. Decretum C. P. B. III, No. 276.—exequentes statuimus; Caveant Sacerdotes ne res suas tali modo rebus Ecclesiæ immisceant ut non facilis appareat distinctio nec facilis fieri separatio. Habeant igitur librum in quo res omnes Ecclesiæ recenseantur atque tum expensa tum debita ejusdem accurate notentur.

84. Nullo omnino in casu salarium sive Pastoris sive Assistentium sinatur de anno in annum accumulari atque inter debita Ecclesiæ recenseri. Singulis proinde annis accipiatur alioquin enim censebitur Pastor sive Assistentes juri suo renuntiasse et pecuniam sibi debitam dono Ecclesiæ dedisse.

85. Stricte prohibemus ne quis Sacerdos Ecclesiam ære alieno gravare audeat sine licentia Ordinarii in scriptis data. C. P. B. III, No. 279.

86. Omnis Ecclesiæ cujus reditus, locatione sedium et collectis in Ecclesia factis, attingunt octingenta scutata ($800.00) per annum, assignabitur Rectori salarium fixum.

Rector vero Assistenti, si quis sit, ducenta et quadraginta scutata per annum persolvet præter victum. Si quis autem Assistens diutius in Ecclesia retineatur de illo nos speciali modo providebimus. Episcopus vel Diœcesis nulla lege tenetur salarii defectum supplere si, qua de causa, Rectores vel alii, qui Ecclesiis præsunt, illud vel nullum vel justo minus accipiant.

87. Quatuor erunt collectæ annuæ in omnibus Diœcesis Ecclesiis faciendæ, scilicet;

1. Circiter Festum Nativitatis Domini, pro Orphanis.
2. Dominica 1a. Quadragesimæ, pro Fidei Propagatione et Indorum et Nigrorum Missionibus.
3. Dominica Resurrectionis, pro Seminaristarum Educatione.
4. Dominica Trinitatis S. S.—pro Papa.

Quas collectas Sacerdotes Dominica præcedente populo annuntiabunt et ipsa die impense commendabunt.

88. Stricte prohibemus ne collecta fiat pro ipso Sacerdote nisi ex speciali venia Ordinarii.

89. Rectores Missionum plenam et perspicuam administrationis rationem singulis annis, mense Januarii Ordinario reddent. Similis ratio summaria qua missionis conditio fiscalis clare pateat, singulis annis intra mensem Januarii in cœtu fidelium promulgetur.

90. Propter incendii periculum mandamus ut omnia ædificia ecclesiastica contra damnum ex incendio oriundum nomine Ordinarii assecurentur.

91. Edicimus ne quis Rector aut quilibet Sacerdos Ecclesiæ pecuniam in mensa nummularia privato suo nomine depositam teneat, aut mensæ libellum (bank book) suæ privatæ personæ inscribi permittat.

92. Rectores summam adhibere debent diligentiam in obtinendis proprietatum ecclesiasticarum titulis (deeds). Postquam a viris peritis diligentissime recogniti fuerint, eos Ordinario probandos exhibeant, ut demum formis et cautelis tum a lege civili tum Diœcesana requisitis vestiti, in archivo Diœcesano deponantur.

Considerata apud nos legum civilium conditione, fiant tituli omnes absolute nomine Episcopi (in fee simple) qui, ut totius Diœcesis mere procurator, omnia tenet et administrat.

☞ Statuta Hæc Diœcesana vim legis habere declaramus, a die Festo Omnium Sanctorum, A. D. 1888.

Emi Patres S. Consilio Christiano nomini propagando præpositi in Comitiis Generalibus die 28 Martii, 1887, habitis sequentia decreverunt: "In casibus remotionis peragendæ, seu privationis totalis ab officio Rectoris, in pœnam criminis vel reatus disciplinaris canonicus processus juxta præfata Instructionis—'Cum magnopere'—et Concilii III. Plenarii decreta, confici debet. Cum vero agatur de translatione Rectoris ab una Missione ad aliam aut ad aliud officium etiam inferius, Ordinarii non tenentur ad canonici processus instructionem; opus est autem ut hoc fiat graves ob causas, et habita meritorum ratione juxta dispositionem Concilii Plenarii Baltimorensis III, Tit. II, Cap. V, § 32. Si in casu translationis fiat recursus ad S. Congñem, S. Congregatio remittet recursum ad Metropolitam, vel si agatur de Metropolita, ad Metropolitam viciniorem."

PRAYERS ORDERED BY POPE LEO XIII.

To be said kneeling after the celebration of Low Mass in all the Churches of the world.

The Priest with the people recites the HAIL MARY thrice; then the

SALVE REGINA.—Hail! Holy Queen, Mother of Mercy, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears! Turn, then, most gracious Advocate, thine eyes of mercy toward us and after this, our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O Sweet Virgin Mary!

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

LET US PRAY.

O God! our refuge and our strength, favorably look upon Thy people who cry to Thee: and through the intercession of the glorious and Immaculate Mary, Mother of God, of Blessed Joseph, her Spouse, of Thy Holy Apostles, Peter and Paul, and of all the Saints, mercifully and graciously hear the prayers which we pour forth for the conversion of sinners and for the freedom and exaltation of Holy Mother Church. Through Christ our Lord. Amen.

St. Michael, the Archangel, be our defense in battle and our protection against the malice and snares of the Devil. REBUKE him, O GOD, we suppliantly beseech Thee; and do Thou, Prince of the heavenly hosts, by the divine power cast into hell Satan and the other wicked spirits who go through the world seeking the ruin of souls. Amen.

(300 days indulgence.)

(*N. B. The celebrant, having read the last gospel goes to the middle of the altar, bows to the crucifix, descends, and kneeling on the lowest step, recites the prayers; he then ascends to the altar, takes the chalice and returns to the sacristy. The "Hail, Holy Queen" and the invocation to "St. Michael," should be said simultaneously by priest and people.*)

PRAYERS

Which are recommended to be recited by the priest and people alternately after benediction, while the blessed sacrament is still upon the altar.

Blessed be God!
Blessed be His Holy Name!
Blessed be Jesus Christ, true God and true man!
Blessed be the name of Jesus!
Blessed be Jesus in the Most Holy Sacrament of the Altar!
Blessed be the Great Mother of God, Mary most holy!
Blessed be her holy and Immaculate Conception.
Blessed be the name of Mary, Virgin and Mother!
Blessed be God in His Angels and in His Saints!

Indulgence of one year every time this prayer is said; Plenary Indulgence once a month, on the usual conditions.

[See Raccolta, p. 387.]

CATHEDRAL, MOBILE, ALA.,
April 12th, 1886.

REV. AND DEAR FATHER:

The decrees of the Third Plenary Council of Baltimore, having been examined by the Holy See and promulgated by the Apostolic Delegate, are to be observed as laws binding in conscience by all the Priests exercising the sacred ministry in this diocese. The Rev. Clergy should procure copies of the decrees and study them conscientiously, so as to become familiar with the letter and the spirit of these wise regulations. Some of the decrees call for the immediate attention of Priests having charge of missions or parishes, viz:

1.—Priests are forbidden to serve as guardians, executors or sureties, for any person or estate. (No. 82.)

2.—It is forbidden to enter suit against any person for the collection of a church debt without having first obtained the permission of the Ordinary. (No. 84.)

3.—Pastors are admonished to frequently instruct the faithful on the dangers of mixed marriages. (No. 133.)

4.—Pastors are bound to establish parish schools and to labor zealously for their improvement; to visit these schools *every week* and to instruct the children in catechism and sacred history. (No. 201.)

5.—At every mass, on Sundavs and holy-days of obligation, the Gospel is to be read and a short instruction, of not less than five minutes, given. (No. 216.)

6.—Pastors are required to make an inventory of all church property, whether held for church, house, school or cemetery purposes. A copy of the inventory is to be sent to the Ordinary and another preserved in the archives of the mission. (No. 276.) In this diocese the Rev. Pastors are requested to forward the inventory to the Bishop on or before July 1st; the copy kept by the Pastor, and the parish registers, will be shown to the Bishop when on his visitation.

7.—Bishops are commanded to exact from every priest in charge of a church an annual statement of the financial condition of his mission. This statement is to be made known to the congregation and a certified copy sent to the Ordinary in the month of January of each year. (No. 272.)

8.—Priests are not allowed to incur any church debt, or to make improvements or alterations in church, house, school or cemetery, without the written permission of the Bishop. (No. 279.)

9.—Fairs, pic-nics, excursions, balls, &c., are forbidden, except with the permission of the Ordinary, who is not allowed to permit the sale or use of intoxicating liquors, wine or beer, at any such entertainment. (No. 290.)

10.—It is forbidden to refuse absolution to Catholics who fail to pay church dues. (No. 292.)

I take this occasion to exhort the Rev. Clergy to do all that they can, to dissuade their people from seeking dispensations from the banns, and from the impediments, "mixtae religionis" and "disparitatis cultus." The number of dispensations asked from the banns and for "mixed marriages" is appalling. Earnest and frequent instruction on these subjects ought to effect some change for the better.

In applying for dispensations, *write* and state the nature of the impediment or impediments and the reasons for granting the dispensation. Except in urgent cases, the application should be sent through the mail, marked on the outside, OFFICIAL. In urgent cases, the telegraph may be used.

Persons intending to marry should be instructed to give timely notice to the Priest that he may have sufficient time to obtain the necessary dispensations.

In mixed marriages, it is my wish that the agreement prepared by the late Bishop Manucy should be signed by the contracting parties before application is made for the dispensation.

This circular being chiefly for the information of the Rev. Clergy, need not be read in church.

Your servant in Christ,

✠ J. O'SULLIVAN,

Bishop of Mobile.

MARRIAGE CONTRACT.

I, the undersigned, not a member of the Catholic Church, wishing to contract marriage with .... a Roman Catholic, do so with the understanding that the marriage tie is indissoluble, except by death, and I promise to ....and to the Catholic Church, that............. shall be permitted the free exercise of the Catholic religion; that all the children, of either sex, born of this marriage shall be baptized and educated in the Catholic Faith, and that no other marriage ceremony than that before the Catholic Priest shall take place.

Signed this ....day of ....

.......................188

Witness:........................

The third Plenary Council, (Decree 126) forbids Catholics, under pain of grievous sin, to apply to the civil courts even for a divorce from bed and board, without having consulted the proper Church authority.

When the marriage is valid, a Catholic, if permitted to ask for a civil divorce, should apply only for a divorce from bed and board.

EXTRACTS FROM THE CODE OF ALABAMA REGARDING MARRIAGE.

1. A man under the age of seventeen, and a woman under the age of fourteen years, are incapable of contracting marriage —[Sec. 2309, Marriage voidable merely.]

2. Minors—i. e. males under 21 years of age and females under 18, are not granted a marriage license, (and consequently are not allowed to marry) without the consent of their parents or guardians.—[Sec. 2315.]

3. No marriage shall be solemnized without a license, to be issued by the Judge of Probate of the county in which the woman resides; which license is an authority to any one qualified to solemnize marriage, to join together in matrimony the persons therein named —[Sec. 2314.]

4. All persons solemnizing marriage in virtue of a license ....must, within one month thereafter, certify the fact in writing to the Judge of Probate.—[Sec. 2317.]

5. Any minister of the Gospel, who joins persons in marriage without a license, as required by this article, or who goes out of the State and marries persons, one or both of whom reside in this State, without such license, or a license from the State in which the marriage is celebrated, forfeits one thousand dollars, one-half to the use of the State, and the other half to the use of any person who may sue for the same.—[Sec. 2320.]

6. Any minister of the Gospel, who knowingly solemnizes marriage between a white person and a negro or the descendant of any negro to the third generation, inclusive, though one ancestor of each generation was a white person, is liable to a fine of not less than $100 nor more than $1,000, and to six months imprisonment or hard labor.—[Crim. Code, Secs. 4018-19.]

7. Upon granting a divorce, the court may give the custody and education of the children of the marriage to

either father or mother, as may seem right and proper, having regard to the moral character and prudence of the parents, the age and sex of the children; and pending the suit may make such orders in respect to the custody of the children as their safety and well-being may require. But in cases of abandonment of the husband by the wife, he shall have the custody of the children after they are seven years old, if he is a suitable person to have such charge.—[Sec. 2338.]

8. The Chancellor may decree a divorce from bed and board for cruelty in either of the parties, or for any cause which would justify a decree from the bonds of matrimony, if the party applying therefor desires only a divorce from bed and board.—[Sec. 2339.]

MARRIAGE LAWS OF FLORIDA.

1. Twenty-one years is the age at which persons may marry without the consent of parents or guardians.
2. A marriage license from the county judge is required.
3. The license is to be returned to the court.
4. Marriages between whites and negroes, or persons having one-eighth negro blood, are forbidden under heavy penalties.

DIOCESE OF MOBILE.

Rev. Dear Father:

A retreat and synod of the Clergy of the diocese will be held in August or September. The date will be appointed and made known in due time.

I request you to offer your prayers to God for the success of both undertakings; pray that the spirit of wisdom may guide all who will take part in the synod to advise and approve *only* what may be conducive to the good order of the diocese, the salvation of souls and the honor of the Holy Church. "Unless the Lord build the house they labor in vain who build it."

You are respectfully invited to send me before the 10th prox., suggestions on the practical matters which in your judgment call for diocesan legislation.

The address and offerings forwarded to the Holy Father on the occasion of his sacerdotal jubilee were presented to his Holiness on January 21st, by the Rt. Rev. Mgr. O'Connell, Rector of the American College, Rome. Mgr. O'Connell, in a letter of January 24th, says: "His Holiness expressed much gratification, and commanded me to write you a very kind letter of thanks and to send his apostolic blessing for yourself, your Clergy and your flock." It may be well to mention to your good people that their jubilee gifts were handed to the Holy Father and that he has sent them his grateful thanks and apostolic blessing. The offerings from the diocese amounted to six hundred dollars.

May the peace and charity of Christ abide in us.

Your servant in Christ,

✠ JEREMIAH O'SULLIVAN,

Ash-Wednesday, 1888. Bishop of Mobile.